Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

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THIS MONTH—MORAL AIMS OF THE WAR

December 1918 Vol. X No. 4.

Layman's Missionary Movement of the United States and Canada

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The Picture on the Cover

The Pathway to Peace

THE allied leaders of democracy's victorious war for freedom will pass, with their heroic armies, through the famous Arc de Triomphe on their way to the Peace Conference at Versailles. The beautiful gateway stands at the head of the famous Avenue des Champs Elysées in Paris

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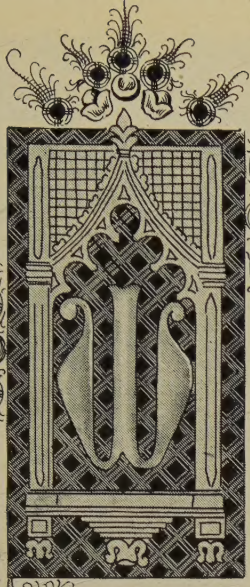

When we build, let us think that we build forever. Let it not be for present delight nor for present use alone. Let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them "See! This our Fathers did for us".

John Ruskin

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RECONSTRUCTION

THE ABOVE QUOTATION FROM RUSKIN SUMS UP THE QUALITY OF THE RECONSTRUCTION PROGRAM OF THE WORLD, MATERIALLY AND MORALLY. THE ORIGINAL, BEAUTIFULLY DONE IN COLORS BY MR. H. S. HARDE, IS REPRODUCED BY THE COURTESY OF THE PROPRIETORS, THE AMERICAN RADIATOR CO., OF CHICAGO, WHOSE USE OF SUCH A DIGNIFIED FORM OF PUBLICITY IS TO BE WARMLY COMMENDED.

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"WHO IS THIS MAN?"

THIS STRIKING DRAWING BY LOUIS RAEMAEKERS, THE DUTCH ARTIST, IS A TYPICAL EXAMPLE OF THE SPLENDID SERVICE HE HAS RENDERED TO THE CAUSE OF LIBERTY THROUGH THE MEDIUM OF HIS INCOMPARABLE ART. RECENT EVENTS PROVE THE TRUTH OF THE MASTER'S PROPHECY: "THE FIRST SHALL BE LAST AND THE LAST, FIRST." THE ABOVE IS TAKEN FROM "RAEMAEKERS' CARTOONS," COPYRIGHTED AND PUBLISHED BY THE CENTURY CO., NEW YORK, AND IS USED BY ITS PERMISSION

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

December 1918 Vol. X. No. 4

Peace Among Men of Good-Will

THE angelic greeting on the first Christmas was: "Glory to God in the highest and on earth peace among men of good-will." Never was there a Christmas, since the first one, when these words evoke more heartfelt response than in this year's celebration. The whole world chants its glad *Te Deum* to God, the old world in which peace now reigns "among men of good will." Ill-will caused the war. Good-will among the allies ended it. That must continue. Good-will is the only basis upon which any future League of Nations can be formed. This will mean open diplomacy, honorable treaties in place of "scraps of paper," and good-will. We have heard much of "the will-to-power." That was Germany's ill-will to the world. We have seen the allied "will-to-victory" overcome it and bring its blessed realization. Henceforth the "will-to-power" and the "will-to-victory" must mean "good-will." This was what the coming of Christ meant. This is what his incarnation must always mean. Every man who loves peace must be a man of good-will and join the majority of those who seek national ends through good-will. This is the Christmas message of 1918: "Peace on earth among men of good-will."

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Moral Aims of the War

IT has now become evident what ought to have been evident and was evident to some few among us at the beginning of the war, namely, that it had "moral aims." Great Britain saw these from the start when she refused to look upon her solemn treaty with Belgium as a "scrap of paper." Unofficial America saw them too, but was enjoined to remain neutral until the "immoral aims" of Germany were revealed in all their frightfulness and compelled our government to act. There is nothing mysterious about the moral aims of the war. They do not differ from the moral aims of the average Christian man. Margaret Deland admirably phrased them in these words: "No one may do with impunity that which, if done by all, would destroy society." There they are in a nutshell. The German people disregarded this principle and the result has been the destruction of their social system. The moral aims of the war remain. Victory has vindicated them and peace will bring their enforcement. There will have been no real victory and there cannot be any lasting peace otherwise.

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Get Together!

IN the challenging programs of the churches, outlined in the November number of MEN AND MISSIONS, one notable fact was disclosed: the adoption of united budgets for all the various denominational enterprises. The recent United War Work campaign marked a further step in the matter of united budgets. Seven groups of allied benevolent agencies pooled their wants and will share, pro rata, in the millions raised by the combined drive. That of itself was a capital evidence of business efficiency. But the fact that Jew and Gentile, Protestant and Catholic, met on one common platform and worked side by side gave to their joint campaign a peculiar significance. It set a precedent. Differences were not ignored, but they were not emphasized. Points of agreement were. Cannot we hope soon to see a combined budget for the entire missionary and benevolent work of the church in America? Denominational unity and interdenominational comity have already created hitherto unheard-of precedents and have accomplished hitherto undreamed-of results under the common-sense direction of the Christian business laymen of the country. Why cannot they continue to lead the church to the ultimate goal of practical Christian unity? Why should it be thought a thing incredible?

The Prize of Their High Calling

IF the joyful return of our soldiers and sailors from overseas is to be celebrated with the disgraceful orgies that marked the receipt of the news of victory, we may well shudder for the consequences. We have been proud of our sailors and soldiers under arms and under fire and have been urged to uphold their morale by every method, moral and material. And we did so until the news of their victory reached us. Then we threw away every restraint and exhibited not joy but madness. No army has a better and prouder record than ours in camp and in battle. When our boys come home, the reaction from rigid discipline will test their morale as no machine gun, shrapnel or shell fire ever did. And we—are we going to weaken and break it down in an excess of emotional hysteria that recks of nothing but the most abandoned and shameless expression of the moment? May God avert it! Let us show our pride by helping those who so splendidly deserve it, to maintain the prize of their high calling.

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"If Thine Enemy Hunger"

THE Christian is under a divine compulsion to carry out his Master's will in its entirety. Therefore, it is evident that he is bound to obey the Master's injunction: "If thine enemy hunger, feed him; if he thirst, give him drink." But the Master's will includes the administration of justice as well as of mercy. The divine justice is not retributive: it is redemptive and reformatory. That is where its mercy comes in. Yet, if we are bound to feed our enemies, we are also bound to see that we do so to preserve in them only something that is worth saving. Our enemies are bound to give hostages for good behavior. They are equally bound to "bring forth fruits meet for repentance." The sins of Germany are not to be punished to satisfy a natural and even justifiable desire for vengeance. They are to be rooted out so their evil fruits can never grow again.

Many good people argue from the words, "Vengeance is mine, saith the Lord; I will repay," that man should have no hand in meting it out. The same reasoning carried to its logical conclusion would justify one in refusing to carry even the Gospel message to those who know it not. The Gospel is not left to God alone or to chance for its propagation. It is, as is everything in the divine economy, given into human hands for accomplishment. The vast missionary machinery of the Christian church is man's response to the divine command to preach the Gospel to every creature, and is its method for carrying it out.

But is the Gospel a mush of concession, a compromise with evil, an abandonment of divine principle? There is forgiveness for sin. But there is a sin that cannot be forgiven: the unrepented sin. Has Germany repented? Will she? Unless and until she does, she cannot be forgiven, even by God himself. Therefore, while we feed her starving millions, let us not forget that it is part of our divine mission to see that she repents.

We are in danger of becoming sentimentally lenient with our enemies. Let it not be forgotten that the soldiers of Germany who violated defenseless women, crucified innocent children and bayonetted helpless old men are the sons of the very mothers who taught them to be cruel, but who now, in the hour of defeat, cringingly appeal to the women of America to do what the Allies pledged themselves in their armistice terms to do—feed the starving—but which explicit covenants were carefully and cunningly suppressed by the censors of bolshevisized Germany! Let it not be forgotten that the Jesus who said in infinite compassion, "Suffer the little children to come unto me," was the same Jesus who said in white hot anger, "Whosoever offendeth one of these little ones that believe in me, it were better for that man that he never were born!" If man is worthy to be the messenger of the divine mercy, he is equally competent to be the exponent of the divine wrath against offenders who outrage the divine justice. At present "mercy and truth" cannot meet together so long as Germany remains unrepentant, nor can "righteousness and peace" kiss each other.

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No Discharge in this War

WE look for a large increase of missionary forces as a result of the war. Not because of any glamor of romance—for there is none in reality—

but because the call to war service has revealed to many individuals the varied opportunities for service in what is popularly called "missionary work" and released moral and spiritual forces and potentialities of which they were not previously conscious, or if they were, found no avenue for their employment—and little encouragement to volunteer their use in so-called Christian service. All this is changed. Many who volunteered for some form of Red Cross or "Y" work have "found themselves" and have either been given or have made a useful place for themselves. They will not return to civil life as they left it. They will either continue in their new-found service or will exchange it for its equivalent in missionary work. They have been spiritually enriched and intensively trained and the church will be wise if she is quick to recognize and utilize their peculiar fitness for her specialized service in many departments now so sadly undermanned. These new-found recruits should not be demobilized. They should simply be redistributed.

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Never Again!

WE hope no nation will ever again be adjured to be neutral in thought and act so long as any evil exists to exert its hideous power over the weak. We hope and we believe the world will never again hearken to such counsels. Happily and gloriously did our country overcome the spiritual and moral inertia of its earlier neutrality in the great war. But the world has paid a high price for the belated victory. Neutrality is a vice of the indifferent, the timid or the purely selfish. The war was due to a neutrality that was the joint product of all three of these forms of passivism. This is the era of preventive discipline. Medical science is devoted not merely to the cure of disease but to its prevention and final abolition. Civic science aims to prevent fire, waste and disorder, not merely to put out the one, save what it can of the waste caused by our extravagance and put down riots after they have gotten headway. Our police force is not doing its full duty merely by arresting actual offenders against law and order; our firemen are not doing their full duty merely by smothering conflagrations with tons of water. Both police and firemen are charged with the duty of preventing violence and disaster by removing the causes that breed them. The new era which the world has painfully reached must be distinguished above all else by its use of preventive discipline that shall remove the causes which provoke and promote national and international disorder. Neutrality is henceforth not a virtue; it is a crime against civilization.

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The Middle Class

THE collapse of autocracy in Russia, Germany, Austria and Turkey, has disclosed the fact that it was a hollow sham without substance or real power In all the countries where it flourished there were but two classes—the so-called upper class and the so-called lower class. There was no real middle class of any consequence. The removal of the usurped power of the upper classes left a vacuum which has been filled by the Bolsheviki in every country where autocracy has been smashed. Blue blood has been succeeded by blood-red rule, fitly represented by the red banners of anarchy which betoken as cowardly and conscienceless a régime as did the flamboyant emblems of erstwhile imperialism. Russia never had a middle class worth the name. Germany may have had one, but it long ago sold itself to its arrogant autocracy in return for a mess of political pottage. In Great Britain and America the middle class—long the butt of cynics and shallow wits—has shown itself to be the saviour of civilization.

It is not King George but Lloyd George who really rules the British Empire. The people made him and can unmake him. America has not so direct and elastic a form of parliamentary government. Much that we had of it the Congress recently gave away for the asking. But the people are taking it back into their own hands without the asking. This fact is encouraging to those who wish the people to rule. They are ruling in America. But to make their rule efficient it must be made intelligent as well as direct. Anarchy is direct but not intelligent. The red flag never can or will displace the Stars and Stripes, simply because Old Glory stands for right and duty

GRADUATE THEOLOGICAL UNION
PACIFIC SCHOOL
OF RELIGION

and principle—the commonplace virtues of the middle class that have saved civilization from disaster and destruction.

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Adventures in Hospitality

THIS country has now an army of 4,000,000 men at home and abroad. Never was any army cared for in the same manner, physically and morally. And the men have responded nobly and gratefully to the nation's solicitude for their welfare. The uniform has been welcome everywhere, the universal passport to unquestioning hospitality and generous entertainment. Its wearers have for the most part worn it with honor and self-respect. It has done much for them, and in consequence we have a compact body of 4,000,000 young men who have more or less proved themselves worthy of respect and honor. The point to be emphasized, however, is the growth of the hospitable spirit among all classes of our people. Churches, institutions, homes, have opened their doors to the men in khaki and blue. Their wearers were taken at their face value as respectable, worthy of hospitality and in need of it. The bars have been let down, formality and red-tape abandoned, with much benefit to all concerned. We believe the hosts and hostesses of our army and navy boys have been the gainers for their adventures in hospitality. Shall this fine spirit be allowed to die out when the uniform is abandoned for mufti? Will the men out of uniform be any less worthy than when in it? In every community there are always the stranger and the lonely. We have learned the grace of hospitality—communal and individual. Let us cultivate and perpetuate it and count it as one of the gains of the war.

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Pitiless Publicity

THAT the liquor interests have always been behind all reactionary movements in politics and business is pretty generally known. The Senatorial inquiry into the pro-German activities of the United States Brewers' Association reveals the shocking and scandalous conduct of this reptile organization to undermine American morale, destroy the freedom of the press and blackjack every reputable business concern that opposed it, by the illegal and cowardly method of the boycott. It is to be hoped that the most pitiless publicity will be relentlessly followed in exposing this disreputable and disloyal organization. Its membership lists should be made public that the people may know who the enemy is within our gates. The liquor business has now finally and forever forfeited any claim to consideration. It ought not to be bought out but kicked out; its holdings seized as "alien-enemy" property and its members outlawed from decent society as traitors to America.

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A Logical Dilemma

ONE of the after-war problems we must face is our relation to the peoples of the Far East. This is really a matter of domestic rather than foreign policy. Japan and China have been our allies or associates in the war. We have hundreds of thousands of each race in this country but deny them citizenship. We have no intention of entering into a political discussion on this subject but merely wish to pass on a significant remark from an address by Rev. Dr. D. Ebina, a native pastor in Tokyo, at the annual meeting of the Conference of Federated Missions, a body representing the large majority of Protestant missionaries working in Japan. Dr. Ebina said: "For a time some Japanese tried to make Japan an ally of Imperial Russia to carry out the ambition of imperialism in Asia. But Japan chose Great Britain as her ally." This was before the war. Japan by deliberate choice, as an ally of the greatest empire in the world is not likely to be an enemy of the greatest democracy in the world. Our problem is to make our Christianity at home parallel to our Christianity abroad. If we are trying to convert Japan to citizenship in the Kingdom of God, can we logically refuse American citizenship to its representatives here?

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Under the Nose of the Dragon God

THE First Student Conference in Honan, China, was held in August of the present year. The session lasted for a week, was attended by about sixty students and leaders. The place of

the meeting was Hwei Hsien, famous for its park of "The Hundred Springs." Here are temples and pavilions surrounded by hills that rise, thirty miles away, into high mountains. And in the center of a gorgeous array of architectural and natural beauty is a pool, 300x175 yards in measurement. At the north end of this pool stands a large temple to the Dragon God. The students of the conference slept and ate in this temple, and several of the evening meetings were held in the courtyard in front of the Dragon God under the shadow of the wide sweeping eaves of the temple. Some of the cots of the boys were right under the nose of the great image. It was a strange sight to see their clothes hanging on the arms of attendant idols, before which some of their fathers may have burned incense and bowed themselves. The most notable of the Chinese in attendance was General Chas. Yu Chin of Shansi, who gave three addresses and led a Bible class. Here was a wonder indeed—a high military officer, less than seven years a Christian, taking such a place and part in a Christian student conference in an ancient seat of pagan worship. But then the whole conference belongs among modern miracles.

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Rest in the Lord

IT is time for us all to catch our breath, physically, mentally and spiritually, in the interest of efficiency. The breathing-space between the temporary armistice and final peace is a good opportunity to do so. We now face vastly different but equally complex and serious tasks. The change of work will of itself be recreative and the era of rehabilitation, while full of peril, is constructive in aim and will challenge new purposes and release new enthusiasms more powerful than those called for by the desperate struggle to save civilization from destruction. But we need to recover our poise and restore the temper of our tools. Our churches stand open daily. We should all use them for purposes of quiet meditation more than we have hitherto done. We laymen have become too dependent upon public worship to lift us up and kindle our enthusiasms. We have worked our willing ministers almost to death. We need to cultivate personal spiritual strength and to lean less on others. It is the boast of Protestantism that it does not require any sacerdotal medium between the soul and God. Now is the time to demonstrate this belief.

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Plain and Fancy Speech

WE have plenty of that commodity known as free speech in this country. What we need more than this is plain speech. On no subject do we need this more than upon the question of loyalty. As a people we are entirely too lenient with the bolsheviki within our gates. They are a growing menace. Their real aims and objects, methods and accomplishments are apparent all over Europe. They have abused the hospitality and confidence of America and we have been tolerantly indifferent. That we have been spared the red ruin of fallen and falling empires is no fault of the American bolsheviki. They would introduce it here, and will, sooner or later, if we do not see to it, every man among us, that they are stamped out. The red flag is openly carried in procession through our streets and worshiped on platforms and in public forums with impunity and without protest. America recognizes no such flag except as the badge of disloyalty, cowardice and brutality. American soldiers today are compelled to remain in Europe after having helped to free the world from the Teutonic menace in order to save it again from the Red Terror, and yet we in free America are equally exposed to its secret intrigues and open defiance and may yet have to employ our army here to destroy it. Such an anomaly is intolerable. It is due to a growing sentimentality among us that needs to be replaced by a virile Americanism that will insist on one language, one flag and one country, in place of a congeries of polyglot denationalized Reds.

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Strong Language

WITH the end of the war it may be hoped that an end will come to the ultra-strong language that it has called forth. Most of it has been due to unregulated emotion, a poverty of vocabulary, a parrot-like imitation of some

one else and a desire to appear vociferously valiant. This contagion has affected the clergy and many otherwise sober-minded laymen until few are left who can speak strongly without vociferating in expletives. Let us hope that, like the influenza, it has run its course. It may have served some good purpose in getting a certain pent-up emotion quickly and effectually out of the systems of some unduly repressed natures. But it is clearly out of place as a normal habit of speech. Real strength dissipates itself in brag and bluster and is conserved by reticence and control. Besides, it corrupts the well of English undefiled and gives currency to that cheap and commonplace jargon, miscalled "pep," that is the last refuge of the unintelligent and uninspired. Let us stop shrieking in vulgar headlines and parading our intellectual poverty with steam calliopes, "out of tune and harsh." On the other hand, let us not put the soft-pedal on healthy enthusiasms or pull out the tremolo stop of sickly sentimentality. Let our speech be, literally and metaphorically, "on the level."

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Cut Out the Blackjack!

A RECENT notorious use of the blackjack to extort money from a prominent millionaire on behalf of the United War Fund serves to emphasize our standing protest against bad methods for promoting good causes. This most glaring "holdup" was not only unjustifiable and unpardonable, even as a matter of taste, but it completely vitiated the very foundation principle of stewardship upon which alone permanent and deserved success in financial support for church and charity can be hoped for or be deserved. America is fast learning the lesson of stewardship, but the use of the moral blackjack is as useless and as detestable as is the use of corporal punishment to drive knowledge into slow wits. Our recent financial drives have been very decently conducted as a general rule, which only serves to make exceptions the more noticeable and deplorable. Unless we are willing to sanction the immoral maxim that the end justifies the means, we must "act circumspectly; not as fools, but as wise." We shall need millions for relief in the Near East and for the Red Cross early next year. We do not want to discount the future by killing off prospective givers by the use of the blackjack for the sake of any present but ill-gotten success.

In our stewardship campaign we must aim to cut out the *quid pro quo*. Excellent benefit performances, to which eminent professional people have given unlimited free service, have netted large sums. But the money so raised is not a gift, but an equivalent for amusement. Spectators are not trained to give by this method, and while our war wants have been benefited, our stewardship ideals have been defeated.

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Haste

FEVERISH haste has, perhaps of necessity, characterized the activities of the nation ever since it entered the war. Drive after drive has been put over the top at top speed. Every worthy movement has seemed to imagine that it must get its quota while the getting is good. Probably a wise plan—for an emergency—but perilous as a settled policy. Every benevolent enterprise needs money and lots of it. But the method of the getting of it is quite as important as the final result. There is bound to be a limit to enthusiasm and the reaction may be disastrous to fond hopes and discouraging to buoyant enthusiasm. The getting is good just now and we are glad and proud of it. But what we hope for most of all is that in all the splendid giving that now obtains we may be able to plant deep in the consciousness of the whole nation the ideal of Christian stewardship that shall ultimately become the guiding principle of all giving and the inexhaustible spring of all service. We are in danger of mortgaging our futures for immediate objectives and need to keep up our "drive" more and more on stewardship pure and simple, and less and less on dollars and cents. If we convert the nation to the principle of stewardship we will not have to have financial drives at all. Many good men and women can then be released from the feverish activity of temporary organizations for the quieter tasks of the permanent management of going concerns.

The Effect of the War On American Life and Faith

By Rev. Arthur T. Guttery, D. D.,

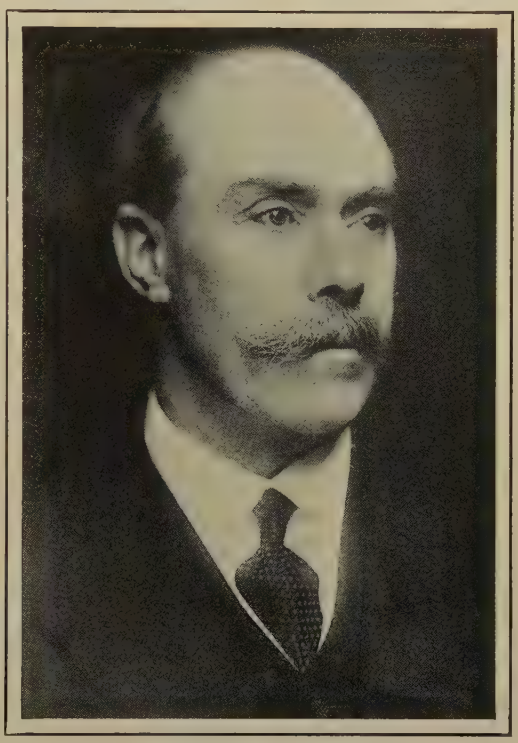
President of the National Council of Free Churches of England and Wales

SO stupendous an event as the greatest war in history cannot pass without leaving a deep impression upon the life and faith of all the participants in the struggle. The European war is a new experience to the American people and will profoundly affect their views.

It gives to the American people a new world view. West and East have become one in agony and will remain one in partnership in the new life and the new day. No longer will America be able to preserve a Western isolation. The white man's burden has now become a cross of universal redemption. The thought, which was national and continental, must now become universal and take in the whole world.

There will come to the American people new valuations. The old standards of materialistic and commercial judgment have broken down. The civilization of mere force and substances has crumbled beneath the rush of great human passions. There must be rebuilt on the ruin of the old civilization a new conception of the supremacy of spirit and the reign of those ideals which were once regarded as sentimentalities, but have proved to be the greatest forces of human life.

The imperial claims of religion will have a new force. The one force which outlives the chaos of today is the Cross and its message. We have no need to apologize for a discredited faith. The vision of the Son of Man remains the only hope of the world and the only promise of reconciliation toward which all nations must look, if the Kingdom of God is to be a reality upon the earth. We dream of a League of Nations. The dream will never come true in diplomatic arrangements or military preparation. It will come true only as the Christ of God becomes King as well as Saviour in the life of men.



REV. ARTHUR GUTTERY

Nolan R. Best says, in *The Congregationalist:* "Rev. Paul Moody, younger son of the great evangelist, Dwight L. Moody, is Bishop Brent's Protestant associate at chaplaincy headquarters; Father Doherty is his Catholic associate. These three have already attained church unity; their harmony of fellowship is a parable of what ought to be in the whole Christian world. And they are conspicuously harmonious in their optimism about the American army in France. 'It is an army on a higher plane in every way—more moral far—than in the training camps at home'."

Christ's View of the World Task

By Rev. S. M. Zwemer

"But *when* he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. *Then* saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye *therefore* the Lord of the harvest, that he send forth laborers into his harvest." Matthew 9: 36-38, *American Standard Revised Version.*

THE most powerful telescope can create nothing. It only reveals to the human eye the marvels of the starry firmament. The scalpel of the anatomist does not invent the marvelous structure of joint, fibre, tissue and cell. It can only clumsily trace the work of God's fingers in creation. In the same way the true Bible student approaches the word of God with a reverence of anticipation and a delight in new discoveries that are always a proof of its inspiration.

The Windows of His Soul

The familiar words at the close of the ninth chapter of the Gospel narrative in Matthew have recently riveted my attention, and the longer I have meditated on them the more clearly it appears to me that we have here a revelation of the whole-souled response of the Master to a whole world's need. The three verses are three windows into His soul, and show us how the world of sin and sorrow appealed to His whole nature. What a fulfilment they are of that old prophecy which tells us that he "poured out his soul unto death and bore the sin of many and made intercession for the transgressors"! His body, soul and spirit were deeply moved by the spectacle of human suffering, ignorance and guilt. The very words used challenge our attention. To see human-kind in the mass, whether in the slums of a great city, or in the sweltering haunts of heathendom, has often moved men to disdain, contempt, ridicule or despair. It moved Christ to compassion. He suffered with others as well as for them. He entered so deeply into their lives that he could be touched with the feeling of their infirmities. His pity was so human, and yet so helpful! What a vision it is which he gives us in a single sentence! The multitude as sheep without a shepherd, densely packed together, distressed, prostrate, without protection or help or pasture or guidance, lying exhausted by the wayside, and ready prey for the ravening wolf. It is this compassion of Christ which is the first step toward the realization of the world's need. Without it our cold theories and calm calculations avail nothing. Social service is the A B C of the Kingdom of God. Christ began by stretching out his hand to heal, and according to His own solemn statement, the test at the last will be whether we have shown compassion. "I was hungry, thirsty, naked, sick, in prison . . . . inasmuch as you have done it to one of the least of these, my brethren . . . . "

The Program of the Master

The Church has not yet overtaken this program of the Master. The physical suffering of the non-Christian world calls for medical missions, industrial relief and the ministry of friendship. What Ian Keith Falconer called "the horrors of heathenism and Islam" are still real. Literally hundreds of thousands are suffering acute pain without medical relief or surgical care. If one could draw a hospital map of the non-Christian world, the unoccupied areas might startle us to activity. We are one great family, and it is not right for some of us to have everything, until all of us have something.

A Survey in a Sentence

Christ's view of the world task, however, includes more than the response of His emotions and compassion. It appealed to his *intellect.* He challenges us to comprehend the dimensions and the difficulties of the problem. "Then said he unto his disciples the harvest truly is plenteous, but the laborers are few." What a statistical survey in two sentences! Nineteen hundred years later we are still trying by our conventions, maps, diagrams, reports, appeals and columns of statistics to fill in this comprehensive statement. Hitherto the Church has failed, even to measure her task. We are still busy in securing an adequate survey of the *occupied* fields. The unoccupied mission fields of Africa and Asia still challenge enterprise and prayer. The new areas and opportunities have often only revealed the insufficiency and the inefficiency of workers and methods. No figure of speech could so clearly set before us the present world situation as to speak of it as a "dead-ripe harvest." The wheat waiting to be garnered, every stalk hanging heavy, almost broken under its weight with the summer winds. And the laborers so few!

Swivel-chair Service

The trouble has been with many of us that our mission study classes and our elaborate presentations of the problem have ended on the blackboard or in the armchair. We cannot win the world for Christ by shedding ink; it requires blood, and tears, and sacrifice. The climax of Christ's view, therefore, is not the outgoing of his compassion or the comprehension of his mind, but the decision of his will, and the execution of the task through his supernatural power. "*When* He saw" (Verse 36); "*Then* He said" (Verse 37); "*Therefore*" (Verse 38), he prayed, and chose, and sent forth his laborers. It is a complete program of divine efficiency. The scattered sheep and the ripening harvest unite to challenge us to a life of prayer, and service, and sacrifice. The Laymen's Missionary Movement was called into existence by God to grapple with the whole world task. We need the vision of the Master, a broader horizon, and one that includes every portion of the globe, however inaccessible and difficult. The present world-war has modified conditions, especially in such unoccupied fields as Abyssinia, Indo-China, Arabia, Afghanistan, and Central Asia. These fields especially are a challenge to all whose lives are unoccupied by that which is highest and best; whose lives are occupied only with the weak things or the base things that do not count. There are eyes that have never been illumined by a great vision, minds that have never been gripped by an unselfish thought, hearts that have never thrilled with passion for another's wrong, and hands that have never grown weary or strong in lifting a great burden. To such the knowledge of these Christless millions in lands yet unoccupied should come like a new call from Macedonia, and a startling vision of God's will for them.

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THE WILL TO VICTORY

By John Drinkwater

WE know the path wherein our feet
should press;
Across our hearts are written thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel
To strike the blow.

Knowledge we ask not—knowledge Thou hast sent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed.

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General Pershing to his staff: "Gentlemen, this army of ours has a heart and a conscience, and that heart and that conscience must be fed."

Our Full Duty to the World

By Major Gen. Leonard Wood, U. S. A.

Commandant at Camp Funston, Kansas

WE entered the war to right great wrongs; to stop the mad rush of a people drunk with power and threatening civilization; to compel an observance of treaties; to insure the just and humane treatment of weaker nations, and to prevent the accomplishment of purposes which jeopardize liberal and representative forms of government.

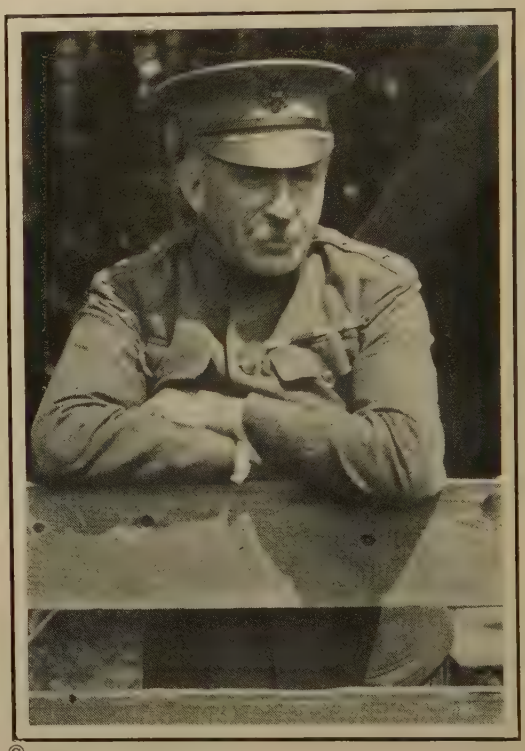
The moral aims of the war and our efforts to attain it should bring home to all thinking Americans an appreciation of the fact that if we are going to be a strong force for right, we must be prepared to act as well as to speak, and to act *promptly;* prepared to quickly exert force when other means of arresting injustice and aggression fail; to be ready not only to protest, but to intervene with the organized force of right; in a word, to fight for the right.

Individual and national evil-doers will walk abroad, unless the forces of law and order, right and justice, are organized to prevent.

Better Than Life—Duty Well Done

The moral aim of the war will also bring about a fuller and better appreciation of what citizenship in the Republic means; that it means something more than receiving benefits and protection from the state; that it carries an obligation to effectively serve the state in war as well as in peace.

The time it has taken us to enter into the war effectively will serve to warn us against the folly of waiting to prepare for war until after war has been declared; and the necessity of being ready to strike promptly for the right. The moral aim of the war was to do our full duty in the world. The sacrifices made in doing this will make us a stronger and a better people, and will bring home to us a better appreciation of the obligations of a great



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MAJOR-GENERAL LEONARD WOOD

people, to stand for right and justice, cost what it may, and that there are some things which are more important than life; among them, the full performance of duty.

No Sacrifice Too Great for the Right

I believe that the war will bring home to all the allied peoples and to the world at large an appreciation of national and international obligation to prevent injustice, oppression, and wrong-doing, to require a more rigid observance of treaties, a larger respect for the rights of other nations. There will be a great strengthening of the spirit of fairness and justice in international matters. The sacrifices which have been made for principle and

ideals are bound to give nations higher character and nobler spirit. In other words, out of the war will come an increasing desire for justice and fair play, a strengthening of the spirit of sacrifice, no matter how great, for what we believe to be right; the building up everywhere of a spirit of respect for rights of others and love for justice and fair dealing.

To be right, makes us stronger morally, and consequently, stronger in the fight; but it does not produce the arms and the organizations necessary to be *victorious* in the struggle.

We Must Not Fail

In this war, while we were preparing to battle for the right, we made our preparation behind the bleeding, struggling line of our allies. When the next great occasion arises there may not be such a line, and if America is to be really an effective force for the right, she must not only realize her moral obligation, but she must be prepared to promptly make her protests effective; to live up to her convictions. For to have convictions and not live up to them is to fail in our duty.

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The League of Nations: The Opportunity of the Church

By Rt. Rev. Charles Gore, M.A., D.D.,

Bishop of Oxford

WE simply cannot face the future without some fundamental "repentance" or change of mind in the nations—corporate repentance on the widest scale. We cannot face the prospect of a peace, patched up with whatever balance of success on one side or the other at the end of this war, which shall leave every nation to expend its resources again in piling up gigantic armaments and entering into rival alliances, ready, as soon as an interval of time has supplied a measure of recovered strength, to break out again in renewed war. Equally we dare not face the future in home politics on the basis of class war. The two prospects together threaten our civilization with nothing less than dissolution.

Voices Crying in the Wilderness

It is true that during the dominance of the old philosophy of selfish individualism there have been prophets of a truer faith who showed how rotten was the basis upon which we were seeking to rest our civilization. Such were Thomas Carlyle and John Ruskin, and such was Joseph Mazzini, who was truly the greatest prophet of democracy. It is true, also, that there were good Christians, such as William Wilberforce and Lord Shaftesbury, who broke in upon the accepted assumptions of our political and industrial life with the insistent and imperious demand for mercy and justice. And a kindly and Christian human nature was always and everywhere mitigating the remorseless dogmas of philosophers and economists even in the regions of trade or politics.

The Silence of the Church

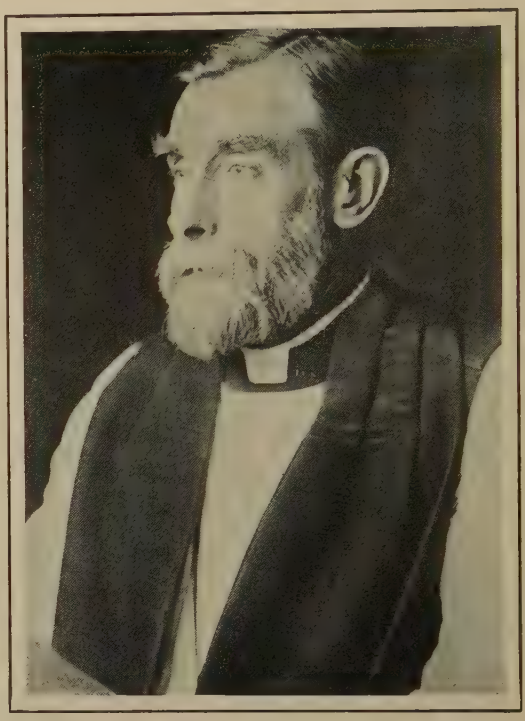
But the spirit of the age was against them. The philosophy of individualistic competition was the dominant spirit; and the most remarkable feature of the whole situation was that the Christian Church, in the main and in all countries, was content to be silent, drugged by the dogmatic assurances of a false philosophy into acquiescence in principles which practically excluded the fundamental Christian maxims from any application to the world of industry and to the relations of nations to one another.

As we contemplate the history of the world during what may be called the period of industrialism, which is the period also when the idea of the balance of power held sway amongst nations, the silence of the Christian Church—the absence of any corporate protest in favor of the fundamental principles of human fellowship and peace—the acquiescence of the Church in economic selfishness and a narrow patriotism appears as one of the most remarkable instances of moral blindness which history presents to us, at least as remarkable as the earlier blindness of the Church to the sinfulness of persecution and torture as instruments for disseminating or defending the religion of Jesus Christ, or again as remarkable as the blindness of the post-Reformation Church to the iniquity of slavery. But it is not too late for the Christian Church to recover its true voice. The old dominant notes are now hushed. A great change of mind and ideals has come over the world, both the world of industry and the world of international politics.

With the former region—the world of industry—we are not here concerned. But in the latter region the change is marked by the rise of the demand for the League of Nations. It affords the Christian Church the greatest opportunity it has had, since the war began, to make its distinctive contribution to the influences telling upon the nations and to show the special quality of true Christian patriotism.

The Pacific Power of Catholic Fellowship

Over the greater part of Europe the separatist national tendency almost obliterated the very idea of the catholic, supernational religion. Even within the limits of the Roman Catholic Church, after the Reformation period, the idea of church-fellowship ceased to have any considerable influence on the conditions of war or peace. Political interest determined the relation of one nation to another with very little reference to whether the rival nation was of the same religious communion or no. And so we come down to the present world-war, when the nations of Europe and America and Asia and Africa are waging terrible war with one another, without any question having been raised at all whether those who are being attacked and destroyed are Catholic or Orthodox, or



BISHOP CHARLES GORE

Anglican or Protestant, or whether they are Christian, Mohammedan, or heathen. The very idea of the restraining, pacific power of catholic fellowship seems to have vanished from the earth.

The Opportunity for the Church

But man's necessity is God's opportunity. The world's despair is the church's hope. Some way of peace for mankind must be found, or the whole slowly-built fabric of human civilization, after all our self-confident boasting of our science and our education, will dissolve into ruin.

The expedient is proposed of the League of Nations. It will rest, confessedly, on no religious basis and will have no authoritative religious sanction such as the Middle Ages would have provided or professed to provide. Nevertheless, it will rest upon the idea of a fellowship of humanity, supreme in its interests over all separate national claims, a fellowship based on justice and the rights of weaker as well as stronger nations—an idea which has mainly had its origin in Christian thought or imagination, and which is the product of a civilization at least deeply leavened by Christianity and to which the

name of Christ is still the name above every name.

Let the Church of Christ, then, marshal all its divided forces to welcome and keep to the front in the attention of mankind this League of Nations, based on the recognition of the fellowship of nations, and force it into practical realization. So it may give new life to the idea of a catholic supernational fellowship. So it may revive the longing for a catholic church worthy of the name. So it may not only make the nations feel that Christ is the Prince of Peace, but also make the greatest possible contribution to the widely-revived aspiration after religious reunion amidst the separated fragments of Christianity. A conference of free nations to determine their disputes may be the harbinger in the remoter future of a really ecumenical council of Christendom.

The Long, Long Trail

True it is we are a long way off a reunited Christendom — such a supernational fellowship of men as the Catholic Church should be. True it is that the League of Nations will be on no professedly religious basis, and will exclude no nation on account of its religious beliefs. Nevertheless, there can be few practicable measures which would be so strong a witness to Christian principles as the formation of a League of Nations to promote and maintain peace, and nothing would make the peoples of the world understand what Christianity stands for better than the spectacle of a divided Christendom reunited at least to promote this purpose.

Thus we can face all the grave difficulties involved in a League of Nations with resolution and courage, relying on the hope which springs out of the heart of despair and finds in the dissolution of the old order the promise of the new—on the sound instinct of democracy triumphing over dynastic ambitions—and on the reviving spirit of Christianity, the idea of catholic fellowship. It is the will of God.

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The League of Nations An Ancient Vision

By Edwin M. Poteat

EMERSON said of Plato: "We have reached the mountain whence all these drift boulders were detached." He said this in explanation of the alleged originality of brilliant writers of his day. Their great thoughts were not original; they got them from Plato.

Many writers of today appear to think that the federation of the world is a modern idea; they quote Tennyson and Victor Hugo. The latter wrote in 1849 of the United States of Europe, the United States of America, the United States of the World. But let us open our Bibles. Here we come upon the mountain whence all these drift boulders were detached. The Bible is the source-book of our world ideals.

Isaiah's Vision of the Day

Take Isaiah, for example, the statesman-prophet of the seventh and eighth centuries B. C. In his day the great world powers were Egypt and Assyria, and little Palestine was a buffer state between them, constantly bruised from one side or the other. Why did not God intervene to protect his people? "Verily thou art a God that hidest thyself, O God of Israel" (Isa. 45: 15). But God was working on a scale too vast to be compressed within the limits of a decade or a century or an age. "From everlasting to everlasting thou art God." Isaiah knew this, and he saw beyond the welter and waste of conflicting national ambitions for world dominion a Day of World Federation. The Pan-Germans for a generation have been

proposing a toast to The Day (*Der Tag*) when they would launch their claim to be the rulers of the world and support the claim with their might. Isaiah saluted The Day when conflicts would cease.

"In that day shall there be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, "Blessed be Egypt my people and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19: 23, 24).

Here is a League of Nations, of age-long traditional enemies, under the aegis of the God of the nation both had despised. For Jehovah had been holding all three in his hand and moulding them to his purpose.

Sign Posts

Forward looking men are today undertaking the task of world-organization under the principles of freedom and federation. Freedom first, then federation. The United States, with three departments—legislative, judicial, executive—is the supreme example for these thinkers. The Interparliamentary Union with three thousand of the twelve thousand members of the parliament of the world, the Peace Conference, the Hague Court, the Pan-American Council, the Central American Court representing five republics—all these are sign-posts pointing the way. Already there is a world executive in the person of the permanent Secretary of the Universal Postal Union residing in Berne, Switzerland.

A World-President

Before long we shall be looking for the members of a world legislature, a world supreme court, and we shall be looking for a world president. The men to fill these positions are now alive as boys, or, maybe, as college students, and the electorate is already in training for this big responsibility.

It is for men with ideas like these seething in their brains that Isaiah has a lesson.

"Behold Your God!"

Only that freedom which is bound to God is safe from Bolshevism. Only that federation which is held together by loyalty to Jehovah of hosts, the only God of nations, is safe from dismemberment and a renewal of strife. Undoubtedly the principle of national self-interest and the enlightenment of science are together adequate to provide a program of adjustments, a league of nations. Such a program fully carried out would be a justification of science. But selfishness would not be eradicated from the human heart. Indeed, it is educated selfishness which is embodied in this proposed perfect ethical system of adjustments. "In this artificially produced equilibrium . . . the last of life must have been surrendered" (H. M. Alden). Back in the fifties Amiel warned us against confounding the progress of civilization with the advance of the inner life, against attempting to "form mere wheels of the great social machine instead of perfect individuals." and he asks, "Above the economic and political equality to which the socialist and the non-socialist democracy aspires, taking it too often for the goal of its efforts, will there not arise a new kingdom of mind, a church of refuge, a republic of souls, in which, far beyond the region of mere right and sordid utility, beauty, devotion, holiness, heroism, enthusiasm, the extraordinary, the infinite, shall have a worship and an abiding city. Utilitarian materialism, barren well-being, the idolatry of the flesh and of the "I," of the temporal and of mammon, are they to be the goal of our efforts, the final recompense promised to the labors of our race? "I do not believe it. The ideal of humanity is something different and higher" (Journal, p. 4).

"Whose Builder Is God?"

The very idea of a League of Nations is of itself highly educative, it stretches men's minds and toughens their fibre. But no power on earth can guarantee the integrity of the members of a League brought together by self-interest alone and cemented by political science. It is a truth of history and therefore a truth for politics and statecraft, that only a divine purpose running through the ages makes the centuries one.

The Coronation of Democracy

Moral Aims of the War Defined by the Canadian Methodist General Conference

THE following paragraphs are taken from the report of the Committee on Moral and Social Reform, and adopted by the recent General Conference of the Canadian Methodist Church:

The present economic system stands revealed as one of the roots of the war. The insane pride of Germany, her passion for world-domination, found an occasion in the demand for colonies as markets and sources of raw materials—the imperative need of competing groups of industries carried on for profits.

The war has made more clearly manifest the moral perils inherent in the system of production for profits. Condemnation of special individuals seems often unjust and always futile. The system rather than the individual calls for change.

The war is the coronation of democracy. No profounder interpretation of the issue has been made than the great phrase of President Wilson's that the allies are fighting to "make the world safe for democracy." It is clearly impossible for the champions of democracy to set limits to its recognition. The last century democratized politics: the 20th century has found that political democracy means little without economic democracy.

The triumph of democracy, the demand of the educated workers for human conditions of life, the deep condemnation this war has passed on the competitive struggle, the revelation of the superior efficiency of rational organization and cooperation, combine with the unfulfilled, the often forgotten, but the undying ethics of Jesus, *to demand nothing less than a transference of the whole economic life from a basis of competition and profits to one of cooperation and service.*

We recognize the magnificent effort of many great employers to make their industrial organization a means of uplift and betterment to all who participate, but the human spirit instinctively resents even the most benevolent forms of government, while self-government is denied. The noblest humanitarian aims of employers, too, are often thwarted by the very conditions under which their business must be carried on.

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THE POET-PROPHET

Tennyson's Vision of the Present Era

Written Seventy Years Ago

For I dipt into the future, far as human eye could see,
Saw the Vision of the world and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales.
Heard the heavens filled with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm
With the standards of the peoples plunging through the thunder-storm;
Till the war drum throbbed no longer and the battle flags were furled
In the Parliament of man, the Federation of the world.
There the common-sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

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Prince Herbert Bismarck, at a royal reception bumped roughly against an Italian prelate, who looked at him indignantly. "You evidently don't know who I am," said the prince, haughtily. "I am Herbert Bismarck." "Oh," answered the prelate, "if that doesn't amount to an apology, it is certainly a perfect explanation."

"JUSTICE IS THE NAME OF GOD"

By Bishop Charles Gore of Oxford

NO one has a right to belong to any but the working class. Labor has been suspicious during the war. Labor has been exploited. The soldiers are coming back. Now it is time for you to do your bit. The proceeds of industry, housing are not the only questions. It concerns us to see that no people are treated as "hands" or as other people's property.

No man without offense to Christ can be used as the instrument of another man. Justice is the Name of God. See to it that we do not take God's name in vain. No nation is to be the instrument of another nation's pleasure or profit, neither by reason of color nor of weakness. . . . We are fighting for a democracy, but democracy can be as rotten as autocracy. We are fighting for a democracy rooted in justice. . . . When peace comes, let it not come as weary reaction. "Come peace, not as a mourner." Years ago Frederick Roberts said that a world based on selfishness would inevitably breed a war of unheard-of scale, horror and universatility. This has taken place, and ours is the great task of seeking to build a new world on a new basis.

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UNIVERSAL SERVICE

By Bishop Brent, Chaplain-General of the American Expeditionary Force

IT is an acknowledged defect of our democracy that it has overstressed personal at the expense of social liberty. We must begin to strike a better balance. The soldier's uniform declares the wearer to belong to the nation in time of war—that he must be at his best for life or death in behalf of his country's ideals under one uniform system. The citizen's garb speaks of no less a devotion to the commonwealth in time of peace—only in this latter case the individual method of service has larger play in its operation than is possible in the emergency of war. The social whole has been too timid in laying its requirements and disciplines on the individual from

BISHOP CHARLES H. BRENT

fear of interfering with his legitimate liberty. The war has taught us that men are not only ready but soberly willing to respond to the demand for sacrifice if the reason for it is big enough. Universal service in some wise and permanent form is going to be the demand of the men of peace as it has been the demand of the men of war. National development requires it not less than national defense. It can no more be properly expressed in taxes during peace than during war. It must be personal; it must be nationwide, including both sexes.

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Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, has received an invitation from the faculty of the University of Upsala, Sweden, to visit the university and deliver a course of lectures in the near future on the Olaus Petrie Foundation, taking as his subject "American Christianity and Church Unity."

The Sons of Mary

Dedicated to the American Red Cross

By Frederic B. Hodgins

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IN the world of workers the Sons of Mary may seem to have chosen the easier part,
While the Sons of Martha must sweat and labor to carry their wares to the world's great mart;
But before the Sun and the Moon were fashioned, or this Earth became a Vale of Tears,
'Twas the Son of Mary whose mind had planned it and set it spinning among the spheres.

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THE Sons of Martha care nothing for danger, they have distanced the eagle and flouted the Sun;
They have plunged to the uttermost depths of the ocean, and over creation dominion have won;
But when soul with body can tarry no longer, and the faltering, last farewells have been said,
The Sons of Mary stand instantly ready to comfort the living and bury the dead.

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IN the rude work of living red tooth and sharp claw were the primitive tools of the Man with the Hoe;
But the civilized Sons both of Mars and of Martha have exchanged for a Maxim the arrow and bow;
The Sons of Martha have yielded their bodies in taming intractable worlds to their will,
But yet there remaineth to culture the spirit, and the Sons of Mary this labor fulfil.

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AND the Sons of Martha they follow the plough and drive the harrow through every field,
But yet there remaineth the seed-time and harvest, and the Sons of Mary garner their yield;
For the Vineyard of God must be tended and pruned ere the wine of the soul be distilled and outpoured,
And the Son of Mary trod the winepress alone where the grapes of the wrath of man were stored.

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WHEN the Sons of Martha have done with daring, and laughed their last at peril and pain;
And the wages of toil to the uttermost farthing are paid them with interest again and again;
Yet there remaineth a work and a labor other than that in which they are employed:
To care for the scrapped and the broken brother whom the wheels of their Juggernaut have destroyed.

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IN the Garden of God in the cool of the day the Lord of the Harvest shall walk as at first,
And none shall be fearful for all shall be sons; and no one shall hunger nor yet any thirst;
When Time shall be over, Eternity come, the price full paid and the prize well won,
To the least of the toil-worn Sons of Martha the Son of Mary shall say: "Well done."

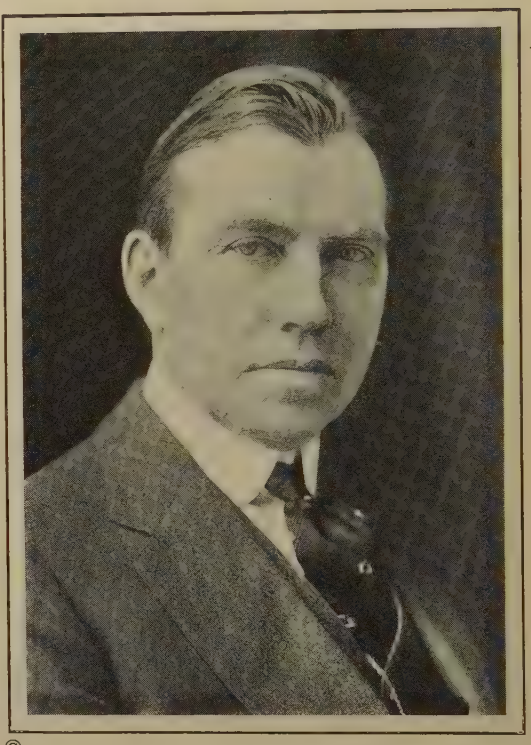
The Holy Land in Holy Hands

Dr. John H. Finley's Impressions of His Recent Visit

THE fine attitude of the British is apparent in their unofficial acts, as well as their official ones. They do not refer, officially or unofficially, to Palestine as a conquered land. Officially it is known as 'occupied enemy territory.' The British are in command, but the British flag does not float over Palestine. In fact, no flags of any nation appear there. When we Americans held a Fourth of July celebration we were told courteously that we could not run up the Stars and Stripes, and, while this may seem extraordinary, I am convinced that the action of the British in preventing the natives from getting too accustomed to any one flag is the proper thing.

General Sir Edmund Allenby, the man who later captured the whole Turkish Palestine army, is an extraordinary man —not only a military man, but a student deeply interested in the historic background of the country. Imagine a commander of a great army spending a whole night with an American visitor poring over the Bible and a standard historical work on the Holy Land, refreshing his mind as to the spots of greatest interest in the region. This is what General Allenby did. We spent a memorable night in discussion of the landmarks of the Bible, and I mapped out many pilgrimages which I later took.

General Allenby's assistants, the men who are now administering the various districts, are picked from England's best. Most of them are men without military training, but they are just the kind of men I imagine Christendom would like it to be represented by. The Jerusalem district was then under the governorship of Colonel Storrs, son of Dean Storrs of Rochester Cathedral, and formerly secretary to Earl Kitchener. He speaks Arabic and Hebrew fluently, understands the peculiarity of the natives, and, dressing as they do, seems almost one of them.



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DR. JOHN H. FINLEY

The Moslems, high and low, appear to completely trust in him, and the most cordial relations exist between him and the Grand Mufti of Jerusalem, the head of the Arab Moslems.

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One of the inevitable results of the war will be the break up of the caste system of India. A smashing blow will be delivered to that most utterly anti-Christian system. Probably 300,000 troops have crossed the sea from India, and in order to be reinstated into caste those men must go through a very contemptible ceremony, to which no self-respecting Hindu will submit.

Christian Democracy in Japan

By Rev. Dr. D. Ebina of Tokyo

I AM exceedingly glad that Japan participated in this war as an ally of the great democratic nations. The revolution of 1867 in Japan marked the abolition of the feudal government, in consequence of which the caste system was destroyed and the equality of man was maintained. The principles of American democracy had tremendous influence on this revolution. With the restoration of imperial rule this principle of the equality of man was proclaimed. His majesty the emperor condescended to meet his people, and even the long-despised outcaste Eta were allowed to enter into the common privileges of the children of the paternal emperor. The brotherhood of citizens was emphasized.

The Christian missionaries of early days were men who had directly or indirectly partaken in the war for the emancipation of the slave and they brought the glad tidings of Christ to the Japanese and appealed to the spirit of the new Japan. Where old Japan hated the Gospel, new Japan welcomed it. The success of those veteran missionaries was due to the aid of divine providence. For some twenty years after the revolution a favorable condition continued for the Gospel of Christ. Then the German system was introduced to Japan. It suited the spirit of militarism and imperialism and gave to Japan a philosophy of absolutism. Japan was fascinated by it; it appeared almost to supersede the democratic ideas that had been inculcated in the minds of the people. It made Japan very conservative. In certain aspects Japan even went beyond German kaiserism and overtook Roman cæsarism, introducing a kind of emperor worship. Buddhism was closely united with it.

Providentially Japan entered the world war as an ally of the great democratic nations. They have been leading Japan into the world fellowship and fraternal relationships of peace-loving nations. For a time some Japanese tried to make Japan an ally of imperial Russia to carry out the ambition of imperialism in Asia, but Japan took Great Britain as her ally. At the beginning of the war some regretted that Japan was not an ally of Germany, but in spite of her militarism and imperialism Japan has been on the side of democratic states.

So long as Japan is closely united with France and Great Britain and the United States, Japan's future is bright and hopeful. The greatest crisis of Japan's history is impending. The defeat of German militarism and imperialism on the battlefields of Europe means the defeat of these doctrines all the world over. You know these two "isms" have been the great hindrance to the propagation of the Gospel in Japan; missionaries, pastors and evangelists have been considered by many as the enemies of militarism and imperialism, and consequently to Japan. If these two "isms" could be destroyed the way to Christ would be opened for the people of Japan. Buddhism will die out when Japan, breaking her national shell, becomes an international people. Christian universalism shall take the place of Buddhism and Christianity will become the religion of new international Japan.

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Amend Naturalization Laws

The following resolution was adopted by the Ministers' Federation of Seattle: "That we recommend both branches of Congress be petitioned so to amend the present naturalization laws as to permit the naturalization of all aliens on an equal footing."

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There are Oriental women wearing the Service Flag emblem, and women in all sorts of queer costumes working in the Red Cross.

Teaching Christianity in Japan

Some Experiences of Rev. W. F. Madeley

ORPHANS in Japan are not necessarily parentless little creatures for always, but only for three or four years, and then they go back to homes more prosperous than they left. The Rev. W. F. Madeley, who is back in America on furlough after twenty-eight years in Japan as a missionary, is responsible for this information. He knows, for it was because of these same little short-time orphans that he undertook one of his evangelistic tours.

In the districts around Wakamatsu where he was stationed, the poor farmer class lives very much from hand to mouth—comfortable when the crops are good, almost destitute when fortune goes the other way. In one of the years which turned out particularly bad, and famine spread everywhere, many families came to the mission and begged that their children be taken in and cared for. It was impossible to refuse. A number of children were accepted on the understanding that they remain as long as their parents could not support them. This turned out to be a number of years, during which time the youngsters were instructed in Christianity; but then at last good crops came again and with them the families clamoring for their children once more.

They were returned—perfectly good little Christian children to homes which recognized no such religion. It was very much up to the missionaries! And so Mr. Madeley began his tours to the villages from which the children had come, and in each case met with splendid results from a population already kindly disposed toward the institution which had done so much for them. For many years Mr. Madeley made the tour as many times a year as his other duties permitted, taking eight days to walk the 150 miles or more of country, and making a new village every night. Since he has moved on to other territory this work has been kept up and extended in scope, so that there is in this part of Japan an ever-widening circle of Christian influence.

For the last five years Mr. Madeley has been in Sendai as chaplain and instructor in the Church Training School for Women Workers. This school is trying to meet the large demand which today exists for trained evangelistic and kindergarten native workers throughout Japan. The girls are selected from all parts of the country, and come to Sendai for the course, which lasts three years. During that time the students live at the school, sharing in the domestic work, practising what they learn in the various kindergartens and Sunday schools run in connection with the mission, and generally absorbing the ways and spirit of Christianity. All instruction is carried on in Japanese. There is no attempt made to foreignize the students, rather the emphasis is laid on keeping them in the station of life to which they have been accustomed, for it has been found that by this policy the students are best able to understand and reach their fellows.

Mr. Madeley's long study of the Japanese language has made him at home in that tongue, an advantage which has helped him incalculably with his work. All his ministry has been spent in Japan. Here he was ordained after studying and doing all his reading alone while supporting himself in a secular position. He is an Englishman by birth and served his first ministry under an English missionary society, later being transferred to the American Episcopal Mission.

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Japan has one of the largest Red Cross organizations in the world. It was started in 1877 and the present membership is said to be 1,737,449.

Men, Money and Missions

By Edwin M. Poteat

Money Making As A Career

HERE is a title of a lecture recently delivered in a western university and afterward published in book form. The names of conspicuous examples will at once occur to you. The elder J. Pierpont Morgan is an illustration of the impossibility of satisfaction in such a career. He won all that great business success could give—wealth, fame, power. At one time, in a financial crisis, his word went farther than that of any other man. But he soon saw that the atmosphere of business life is often stifling to the higher faculties and interests. He sought escape in travel, then in collecting art treasures, and he devoted more time in these ways. But his chief escape was in religion. In the sketches of his career, published at the time of his death, we were told how on Saturday afternoon he went alone to St. George's church. He was fond of music, and used to open the hymn book to his favorite hymns and hum them through, beating time with the swaying of his hands. Out of Wall street into the church. Out of the valley into the uplands. Out of business into religion. Make all the money you honestly can, but remember that business tends to make a man absent-minded about the rest of the world. His safety is in escape out of the stifling atmosphere of accounts and sales and stocks into the open country. For golf? Yes; but better still, into the high uplands with their vast expanses of the world-wide Kingdom of God.

The Morals of Trade

THE University of California has a lectureship called "The Barbara Weinstock Lectures on the Morals of Trade." Here are some of the volumes which have been issued: "Higher Education and Business Standards," by W. E. Hotchkiss, professor of Business Education in the University of Minnesota; "Creating Capital" and "Money-making as an Aim in Business," by F. L. Lipman; "The Conflict between Private Monopoly and Good Citizenship," by John Graham Brooks; "The Business Career in Its Public Relations," by Albert Shaw.

This lectureship and the lectures published under it are significant of the new spirit which is beginning to pervade the business world. Not only are the principles of business here analyzed and expounded, but the motives of business are scrutinized. President Frank J. Goodman of Johns Hopkins university after his period of service as adviser to the new government of China wrote (June 1918): "We may perhaps say that the East has in the past endeavored to teach men how to live, while the West has tried to show them how to make a living." We are now seeing that neither of these is a sufficient program. We must know both how to make a living and how to live. When we have mastered the technique of trade we must go on to master the morals of trade. When we make money we must be able to answer the questions, "Why make money?" "What are its legitimate uses?" These questions set the service of the community and the service of the world in the foreground of all business interests; and the university of California is to be congratulated upon the pioneering work of its lectureship on The Morals of Trade.

"Ready to Distribute"

THIS is a translation of one Greek word which means *glad to see the collector*. Moffat translates it *open-handed*. The reference is 1 Tim. 6: 18.

He is a great lawyer, known and quoted throughout the country. He knew our errand. "I am glad to see you," and he looked it. After listening three minutes, he called his secretary. Here is what followed. "Mr. —, will the special account stand anything?" The secretary, standing at the desk, shook his head, "No sir." "Will my personal account stand anything?" Again a shake of the head. "No Sir." "Well, we must dig up three hun-

dred dollars for these gentlemen from somewhere." And he did! And he made no excuse of the fact that he was a member of the Crisis Committee of his city and had borrowed $100,000 to take his share in the six billion Fighting Fourth Liberty Loan. The collectors went out of that office feeling that they had been in the suburbs of heaven.

Pity for Millionaires

MR. BERNARD SHAW claims to have written the first tract for millionaires. In the first section entitled "The Sorrows of the Millionaire," he says: "A man with $250 a year can at least quadruple his comfort by doubling his income. Probably up to $1,250 a year, doubled income means doubled comfort. After that the increment of comfort grows less in proportion to the increment of income until a point is reached at which the victim is satiated and even surfeited with everything that money can procure. To expect him to enjoy another hundred thousand because men like money is exactly as if you were to expect a confectioner's shop-boy to enjoy two hours more work a day because boys are fond of sweets. What can the wretched millionaire do that needs a million? Does he want a fleet of yachts, a Rotten Row full of carriages (automobiles), an army of servants, a whole city of town houses or a continent for a game preserve? Can he attend more than one theatre in one evening, or wear more than one suit at a time or digest more meals than his brother? Is it a luxury to have more money to take care of, more begging letters to read? And yet there is no sympathy for this hidden sorrow of plutocracy. . . . And please remember that his plight is getting worse and worse. . . . . The millionaire can have the best of everything in the market, but this leaves him no better off than the modest possessor of $25,000 a year. There is only one thing that he can still order on a scale of special and recklessly expensive pomp, and that is his funeral. Even this melancholy outlet will probably soon be closed. . . . The custom of the great masses will rule the market so completely that the millionaire, already forced to live nine-tenths of his life as other men do, will be forced to live as to the other tenth also."

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Why He Stays With Us

Sane and Satisfying Discussions of Vital Topics

From an Illinois Subscriber

"My subscription to MEN AND MISSIONS expired with the September issue and I hesitated to renew on the ground that I was taking too many magazines. But I decided to renew for the sake of the Laymen's Movement. A brief perusal of the October magazine convinces me of the value of your publication, and however large and varied the number of missionary publications yours has a merit all its own.

"I consider the October number well worth the price of a year's subscription. Your reviews of current topics are particularly keen and clear in their analysis of the subjects treated. Your brief article on the foreign language press is the sanest and most satisfying discussion of that much talked of and vital subject that I have seen."

A Layman on Prayer

From an Address by Dr. William C. Sturgis

Educational Secretary of the Episcopal Board of Missions

I AM not speaking by the book. I have read almost nothing on the subject of prayer, but I have tested it and tried it and experienced it and I know what I am talking about. The older I grow the less disposed I am to be dogmatic. The more I delve into the law of scientific research the less I am inclined to say I know about anything in heaven and earth. But this I do know: God does hear prayer, and answers it. God does guide those who seek His guidance and in ways which are absolutely unmistakable. About the value and the efficacy and the power of prayer I dare to say that I am sure beyond any conflict. Once become a master of prayer as the Master wants you to be, you face life a gentleman and a friend; you walk through life surrounded as in an atmosphere with the power of Almighty God; you are daily and hourly conscious of the presence of God; no difficulty can reach you which is not immediately solved by the wisdom of God.

Christ knew as none other that the mainspring of His human life must be an intense resolve to keep His character in its integrity; that righteousness and simplicity must be at the foundation of a man's life if he would come into touch with the power of God through prayer. "If I regard iniquity in my heart, the Lord will not hear me." And centuries after those words were spoken the man who was born blind expressed the same thing when he said, "We know that God heareth not sinners." We cannot imagine any conceivable contact between God and sin. They stand at opposite poles. You never, never will come into the fullness of the power which God means you to have, until you examine your lives carefully according to the rule of God and the pattern of the Master of life and make that life more conformable to His absolute sinlessness. Only as you approximate the sinlessness of the Lord Jesus Christ will you begin to have any mastery in prayer.

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"Selling" Religion

A Little Talk on Religious Salesmanship

By Frederic B. Hodgins

PUBLICITY is the life of every successful business organization and the chief concern of every member of the same. No business is ever too successful not to need it, and no business can be successful that does not secure it. The Church, as an organization, exists for the sole purpose of securing publicity for the teachings of Jesus Christ, and that business should be the chief concern of every member of the church. It is the greatest mistake to imagine that the church exists to get people to heaven, or to secure their eternal welfare.

Many people look on the church as a comfortable religious club, membership in which ensures the initiated in certain spiritual privileges and insures

against eternal loss by fire. Most people join social clubs to rest and play, not to work. But a social club is not a business proposition in the strict sense of the term. It discourages campaigns for increased membership. To undertake such would be a confession that the club was a failure. It is not so with a business organization. It needs customers or members and to get them is its chief concern. So with the church. It is a business proposition, not a social club or an insurance company. The chief concern of its members should be to get more members and to do so by securing publicity for the teachings of its founder.

A Universal Market

Religion is not a matter of creeds or of classes but of human life. The Church of Christ is not a building or an organization, but a living body of believers in the humanity of God and the divinity of man. The more friendly this body of believers shows itself to be, the more people it will attach to itself, on the psychological principle that like attracts like. Religious merchandise has a universal market because it has the "goods" to meet universal human needs. I speak after the manner of advertising and merchandising men, but every great thing in the world must be advertised in order to secure, hold and increase its proper distribution. Very few things sell themselves. I know of two of the "biggest sellers" in the business world, one of which failed because it stopped its advertising campaign and the other whose sales fell off a quarter of a million because it cut its advertising appropriation by just that amount of cash. Anything worth having must be kept before the public all the time, for the public's memory is short.

The Sales Force

Every member should constitute himself a salesman for his church and what it stands for. The minister is, so to speak, its "sales-manager." But even the highest-priced sales-manager cannot speed up his sales force beyond its own willingness to respond to his leadership. And the best executive plans will not avail if they are not carried out with intelligence, force and enthusiasm by every individual salesman. Every member of the church ought to be able to "sell" religion if he has got any and if he believes in it. For every man and woman has the same human needs that the right kind of religion alone can meet. These are the ineradicable instincts of the soul: the fear of death and the hope of eternal life. The right kind of religion meets these needs, removes the fear of death and changes the hope of eternal life from a mere expectation into a certainty. This fact increases the "selling value" of this kind of religion.

"Let Your Light Shine"

The right kind of advertising is always constructive, inspiring, inviting, bright, human, intelligent, forceful and convincing. The right kind of religion must be of the same sort. If a man feels that his religion has met these needs of his soul, he is or ought to be in a position to "sell" that news to his fellows. Salesmanship means the ability to convince another person that you have got something that is worth while, which he hasn't got but which he ought to have. The religious salesman does not need to be able to instruct his "prospect" in Church and Biblical history, liturgical lore and sacramental doctrine, though the more he knows of these things the better salesman he will be. The essentials of salesmanship are few and simple and not beyond the ability of any convinced person to acquire. The staples of religion are needed by every man, woman and child in every community and the demand is steady and increasing.

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S. D. Gordon states that a man got up in a meeting to speak down in Rhode Island, out a bit from Providence. He was a farmer, an old man. He had become a Christian late in life, and this evening was telling about his start. He had been a rough, bad man. He said that when he became a Christian even the cat knew that some change had taken place. That caught my ear. It had a genuine ring.

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India has one million of her sons in the war. India didn't loan her money; she gave it.

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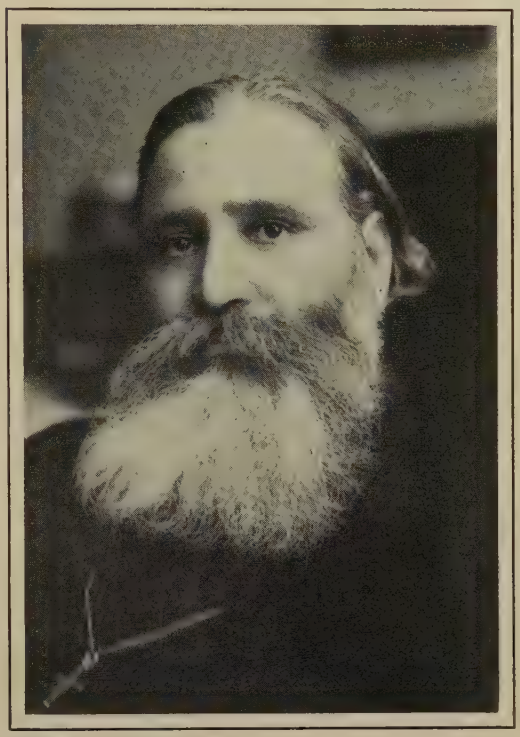
Some one puts the matter pithily when he says: "Financial genius is the ability to cause other people to furnish the means to carry out your plans."

Missionary Movements

The Greek Church and Missions

DURING the visit to America of The Most Reverend Meletios Metaxakis, Archbishop of Athens and Primate of Greece, the Archbishop was especially desirous of learning as much as possible about Protestant church institutions. He said that the Greek people felt very sympathetic towards the Protestant churches. He seemed to believe that cooperative movements were possible and that the Greek Church and the Protestant Church had many things in common. He expressed on the whole warm sympathy with Protestant missions as they exist in the East, especially their educational and charitable work, but felt that such missionary work should be confined to the conversion of the Mohammedan element. The people of the Greek church feel that general missionary propaganda should not apply to members of the Greek church, who would, however, welcome a conference with Protestant Christians, but would not welcome any such conference with Roman Catholic bodies. The attitude of the Archbishop towards the Protestant brethren in this country was very frank, simple and fraternal.



COURTESY OF THE NATIONAL HERALD

ARCHBISHOP MELETIOS

The Archbishop's Message

Before leaving for Athens the Archbishop wrote to Mr. Frank Jackson of the work of the Greek Relief Committee: "I feel very deeply moved on account of the work carried on so nobly and with such zeal by the committee, under your chairmanship for the relief of the Christians of Asia Minor and Thrace who were ruined through Turkish barbarity and German inhumanity. Having passed the greater part of my life in those very regions enslaved to Turkish rule which are groaning under the savage, tyrannical yoke, I fully understand the greatness of the misfortune that befell the unfortunate Christians in those regions, and as often as I picture to myself the ruin and devastation that the barbarians of the East brought about and those open wounds that need relief and care, I feel inexpressible sorrow.

"It is indeed beyond description the destruction that befell the Christians in the East at the very threshold of the dawning of the light of liberty. And the Lord knows what a pitiable scene will the whole civilized world face after the complete emancipation of the East. Therefore I repeat, I am deeply moved by the work of your committee which is so sublime, humanitarian and truly Christian, and therefore worthy of support and gratitude. For this very reason wishing to contribute so far as it lies in my power to the fuller success of this work, I addressed to all the Greek Orthodox Christians a circular in which I urged them to help with all their power, as it is their

duty to do so, both as Christians and as Greeks.

"I hope that the Almighty may bless from above the sacred work which you are doing with so much self-sacrifice."

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Reformed Church Progress Campaign

MR. HARRY A. KINPORTS has accepted the position of Executive Secretary of the Reformed Church Progress Campaign, assuming his new duties on December 1st. In order to accept this responsibility Mr. Kinports resigned the position of Assistant Camp Director of Y. M. C. A. work in Camp Lee, Virginia. Before taking up Y. M. C. A. work a year or more ago, Mr. Kinports had served the Reformed Church as Secretary in charge of its Young People's work, so that he comes to the Progress Campaign with a full knowledge of the denomination and a wide acquaintance among its churches and leaders. A series of conferences in the interest of the Campaign are planned for the month of December in a number of New York State centers and of these Mr. Kinports will have charge.

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New Pastor-at-Large for Armenians in America

ASSISTANT Secretary Beard announces that the Congregational Home Missionary Society, acting in cooperation with the Armenian Evangelical Alliance of America, has called Rev. Mihran T. Kalaidjian, M.A., pastor of the Armenian Calvary Congregational Church of Troy, New York, to become pastor-at-large for the Armenians in the United States. Mr. Kalaidjian will serve in two capacities. As pastor-at-large, under the direction of the Home Missionary Society, he will cooperate with the already existing churches and missions and render such assistance as may be possible, with a view to heightening the efficiency of the work of these churches and to developing new work where there are Armenian colonies of considerable size. As General Secretary of the Armenian Missionary Alliance of America, recently organized, he will carry on a campaign among the Armenian Evangelical churches to enthuse institutions and individuals with the missionary spirit, and to enlist them, not only in the work of ministering to the religious needs of their race in this country, but of deepening interest in the larger work of rehabilitating the evangelical churches of Armenia after the war.

Mr. Kalaidjian is a graduate of St. Paul's College at Tarsus, Asia Minor; also of the Yale School of Religion, and has from Yale as well the degree of M.A. He has been the pastor of both English-speaking and Armenian churches in this country.

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Missionary Education Movement

CITY-WIDE campaigns of mission study are popular on the Pacific coast this year. Pasadena and Los Angeles began September 20th with schools of training for leaders, to be followed by classes in churches of all denominations throughout the city. Seattle churches began classes in September. The influenza delayed the plans because the churches had to be closed, but the classes will be held as soon as the epidemic subsides. The churches about San Francisco Bay will carry on a campaign after the holidays.

Modern methods of promotion are being used to create interest. One church in Los Angeles had an every-member canvass on Sunday afternoon to enroll members in the School of Missions to be held Sunday evenings, with the result that one hundred and four men, women and young people attended the first session in a church of less than two hundred members. The men's Bible class in the morning had twelve present, the men's mission study class at night had twenty-four. The women's Bible class in the morning had sixteen in attendance, the women's mission study class at night had thirty-one.

The School of Missions plan is being used in the churches, with classes for all ages. The text-books are those prepared by the Missionary Education Movement, and the Women's Committees, on the topic, "Christianity and the World's Workers."

People who think that men are not interested in studying missions should visit a Church School of Missions. There is

no more interesting subject today for men than missions, and if they do not think and talk missions, church leaders should ask themselves, *Why?*

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Presbyterian Laymen's Council

FORTY of the leading Presbyterian laymen of the United States have been selected to compose what is known as "The Laymen's Council of the Presbyterian New Era Movement." These men are pivotal figures in the business and professional world and were selected from all parts of the country. They have accepted membership in the council. While the council is chiefly an advisory body, it will be an active body. It held its first meeting at 156 Fifth Avenue, New York, on November 19th, and heartily approved the progress of the Movement and submitted plans and recommendations vitally affecting its future. The creation of the Laymen's Council completes the organization of New Era Movement, reaching a climax which, it is believed, assures the success of the appeal of the Movement to the church at large.

The personnel of the council is as follows:

Henry P. Crowell, chairman, Chicago; Thomas R. Marshall, Washington; Charles S. Whitman, Albany; James P. Goodrich, Indianapolis; John T. Mason, New Haven; Alexander R. Nicol, New York; Edwin M. Bulkley, New York; Arthur Curtiss James, New York; James H. Post, New York; James N. Jarvie, New York; Alba B. Johnson, Philadelphia; John Wannamaker, Philadelphia; Charles L. Huston, Coatesville, Pa.; Robert Garrett, Baltimore; A. H. Whitford, Buffalo; W. A. Rogers, Buffalo; D. S. Alexander, Buffalo; William A. Harbison, Pittsburgh; Wilson A. Shaw, Pittsburgh; James G. McNary, El Paso; Sereno P. Fenn, Cleveland; William Livingstone, Detroit; Henry Leland, Detroit; Emory W. Clark, Detroit; Francis F. Phraner, Summitt, N. J.; Cyrus H. McCormick, Chicago; J. B. Forgan, Chicago; John V. Farwell, Chicago; Frank J. Loesch, Chicago; Robert Johnston, St. Louis; James B. Welsh, Kansas City, Mo.; Nelson H. Loomis, Omaha; D. D. Dayton, Minneapolis; John Porter, Spokane; William M. Ladd, Portland, Ore.; Robert Dollar, San Rafael, Cal.; A. H. Johnson, San Francisco; John Willis Baer, Pasadena; D. B. Gamble, Pasadena; E. R. Brown, Dallas; William P. Manley, Sioux City.

Morals and Military Morale Discussed by General Blatchford, U.S.A., The American Commander in Panama

MY whole idea has been to guard the men of my command from alcoholism and the social evil in order that they might be fit soldiers for their part in the war. Now that hostilities have ended I am determined to keep them from these evils so that they may return to their homes as free from disease as when they came under my charge.

After months of trying to persuade the Panama authorities to assist in keeping my men healthy, I issued orders last May forbidding the soldiers to enter the cities. Since then decrees have been issued in Panama restricting liquor selling and providing for health measures, but the low saloons continue to sell and the persistent smuggling of liquor in the Canal Zone and its sale to soldiers convinced me that no real safeguards have been effected.

The day the armistice was signed the cities witnessed scenes of drunken disorder quite unprecedented. That night I was speaking before an audience of several thousand Americans, among whom were hundreds of my men. I thought it the proper time and place to emphasize the idea that the end of the war would not mean the end of the desire of the American people to guard their soldiers from such evils as the Isthmian cities offer. So long as I command here vigilance in this respect will not be relaxed.

I feel the utmost friendliness for Panama and her people, but I will not compromise with alcoholism and the social evil, whether in Panama or the United States. That is what my reference to Sodom and Gomorrah meant and that is where I stand."

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Silver Bay School for boys on Lake George, N. Y., opened this fall with Dr. H. F. Martin, principal; Dr. Elias Brown, physician; and Mr. R. C. Totten comprising the faculty. Shop and farm superintendents have been secured. Study, outdoor work and games have been so adjusted as to make an ideal schedule. Mr. C. C. Michener is president of the corporation.

Ways That Win

Stewardship

MR. JOHN A. PATERSON, K.C., of Toronto, chairman of the Canadian Council of the L. M. M., and also chairman of the Board of Finance of the Presbyterian Church in Canada, has issued a stirring stewardship leaflet on "How To Give." He divides givers into five groups:

1. He who gives nothing at all
2. He who gives as little as he can spare
3. He who gives as much as he can spare
4. He who gives until it hurts him
5. He who gives because it will hurt him if he does not give

The above may well serve as a guide to self-examination in stewardship.

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200 Per Cent. Increase

THE Reformed Church of Mont Pleasant, Schenectady, N. Y., carried out an every-member canvass on Sunday, November 17. The results are thus described by the pastor, Rev. E. O. Schwitters:

"The every member financial canvass Sunday afternoon, November 17, was a great and complete success in every way. It had cost much labor in making a systematic preparation, but the happy issue highly repaid all the effort expended a hundred fold. The budget at which we aim was $850 more than the budget of last year because of the higher demands of the times and if the generous response of our people continues this year as in the past, the budget of this year will be surpassed by about $1,000 to $1,500. The support for both local church expenses and for missions was most magnificent. The canvass for missions last year resulted in a 200 per cent. increase over the previous year and yesterday's response again increased over that by nearly 100 per cent. when the canvass shall have been completed. The twenty-two men who did the house to house canvassing, having caught the vision of a better church finance and a better world through missions, cooperated in a joyful and efficient manner to make the project a thorough success. The Ladies' Aid, whose constant and ready helpfulness has long been felt in many ways in advancing the true mission of the church in the community, served a tasty and bountiful supper to the returned canvassers. Your pastor, therefore, has a threefold word of appreciation and sincere gratefulness to express to all who have shared and still will share in bringing about this happy result, to the members and friends of the church who have so generously answered the financial challenge to all Christians in these marvelous days of progress, to the men who earnestly presented this appeal to the homes of the people and to the ladies who offered a hearty hospitality to those who launched the campaign far "over the top." To God be the praise! You have met the challenge and the day of victory and rejoicing is yours."

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William Duncan, founder of the Metlakatla Indian Mission in Alaska, recently died at the age of eighty-eight years. For sixty-four years he served the Indians in Alaska, where he built up what is supposed to be the greatest Indian mission station in that territory. He worked among the Tsimpsian Indians, whose language he learned and whom he raised from a cannibalistic band to a high type of Christian citizenship among the Alaska Indians.

"There is needed one more revival, only one, a revival of giving. When that comes, the Kingdom of God will come in a day."—*Horace Bushnell.*

Missiongrams

An organization to be known as the Associated Laymen's Evangelistic Clubs of America was formed at a conference in Buffalo, New York, recently of representatives from laymen's evangelistic organizations in all parts of the country. Most of the bodies uniting are Billy Sunday clubs, but many of other origin and names are included. The purpose is to bring Christian laymen all over the country who are interested in active evangelism into touch and sympathy and so to promote greater effectiveness. The officers of the association are: President, Bert Salisbury, of Syracuse, New York; vice-president, John A. Robertson, of Boston, Massachusetts; secretary, S. B. Harris, of Buffalo; treasurer, M. L. Thrower, of Atlanta, Georgia.

The Wesleyan Methodist Church Missionary Society of Great Britain reports that its income this year is the largest in its history. It has steadily risen during every year of the great war.

Nearly twenty years ago the United States Government remitted to China her portion of the indemnity levied by the great powers of the world on account of the Boxer uprising. Today comes news that Japan has agreed to remit her portion of the balance due on this indemnity, provided that the money so refunded be utilized to found an educational institution.

Speaking of Latin America, Rev. Samuel Guy Inman says: "There is no part of the world where, when peace is declared, the nations now at war will meet in such keen competition. Every day brings a new realization of the importance of these countries where lie the largest stretch of undeveloped fertile land and mineral wealth on the globe. Just as the most remarkable developments of the 19th century took place in North America, so the most wonderful developments of the 20th century will take place in South America. This is the crucial hour in which to direct this development into the formation of truly Christian nations."

Bishop Frank W. Warne of India says that out of forty thousand catechumens being baptized in a year in India, fully thirty-eight thousand can not read or write. "It is the education of the Christian community that is our greatest problem."

Rev. J. C. R. Ewing, speaking of the life of the late Rev. Kali Charan Chatterjee, says: "A fakir sat cross-legged on a river bank. The women came and bathed his feet and drank the disgusting fluid in the sure hope that in that way their sins were purged away. This man was converted and educated in a Christian college. For forty years he went everywhere and he and his wife influenced hundreds and thousands of lives into a better, a higher and a happier life. A few years ago this man stood by the side of Mott and Speer and received the highest honor that the ancient University of Edinburgh could bestow. From one who for forty years has labored in India I bring you this message—that a great intellectual ferment in India is bringing young men and women leaders into the church who will gather a harvest in India compared to which that now being garnered will seem meagre and poor. Forty thousand are being baptized every month of the year in India now."

Hangchau, China, with a population of 800,000, the capital of a province of 16,000,000, has only one college, the Christian College supported by the Presbyterians. Its alumni number 700 and are filling responsible business and governmental positions.

"I am going abroad to be a home missionary," was the way a Chinese student at Princeton Theological Seminary put it when he sailed for France to work among his countrymen behind the lines.

Ninety per cent. of the men and 95 per cent. of the women of India are illiterate. Under such conditions democracy is impossible.

John R. Mott considers Japan "the land of strategic importance" to be won for Christ. He says that our neglect of Nippon has been a colossal blunder, because by reason of her influence and her open-mindedness, she is the key to Christian conquest in the Far East.

A Japanese soldier, speaking to an American missionary, said: "We are proud to have England for our ally, but deep down in our hearts we are glad to have America for our friend." But, says the missionary: "America has wounded the heart of this friend."

Miss Ethel W. Putney, Secretary of the Cairo Committee of the American Red Cross, writes from Port Said, Egypt, stating an interesting fact about Mohammed Ef, mentioned in the article (March number of MEN AND MISSIONS) by Mr. Trowbridge: "He came to call on both of us when we were in Cairo and in the course of the conversation told us that he did not like his work any more at the Azhar and he was planning to learn to be a *chauffeur*. Imagine an Azhari giving up his religious studies and his prospects of being a judge or a teacher of Islam and actually paying money to an automobile concern for lessons in running and caring for motor cars! That shows one side of the changes that the war has brought in the Near East."

Contemporary history is sometimes as good a cordial for drooping spirits as is the history of the past. This is illustrated by the note on the income of missionary societies in 1917-1918 in the July issue of the *International Review of Missions*. The record is an amazing one, no less in Europe than in America. Here is a single fact: "At a meeting of the Secretaries' Association in London on April 17, 1918, out of fifteen missionary societies whose representatives were present thirteen reported an income larger than that of the previous year and ten the highest income on record."

The Boy Scout Movement is being promoted in India, a training school for scout-masters being organized at the Marathi Mission. The Women's Christian Association of India is pushing similar plans for the girls in the form of Messenger Service Clubs.

It is interesting to those who have not yet got rid of the idea that Alaska is a rude, semi-civilized country, to read that in a recent Red Cross membership drive Alaska succeeded in enlisting in the organization ninety-four per cent. of its entire population, which is fully double the percentage of any other State or Territory.

There are now 50,000 Chinese behind the fighting lines in France engaged principally in road and railway building, mechanical work and common labor of various kinds.

The Australian Commonwealth's statistician records that the annual income of Australian taxpayers is $1,200,816,020. Of this amount $100,000,000 are spent on alcoholic drinks and $1,000,000 on religious purposes of all kinds. If the Australians were Moslems they would be compelled to give $120,000,000 for religious purposes; if Jews, $240,000,000. But being only nominal Christians, they give a nominal sum!

The Chinese give nearly $2 a head for the service of their religious rights while the Christian communicants give less than $1.50.

A second Kikuyu Conference was held last summer, attended by hundreds of persons. A representative council was formed and a constitution was adopted. The ultimate aim is to form a united Church of Europeans and natives.

The government of the Straits Settlements has proposed to sanction lotteries as a means of raising funds for Red Cross work. The proposal has raised a great storm and seriously threatens a worthy cause with disaster. A penny-wise, pound-foolish policy.

There are now 1,745 organized churches on Baptist foreign mission fields, of which 1,054, or sixty per cent., are self-supporting. The total enrolled membership is 186,388. Statistics for the current year show that there were 9,770 baptisms, Burma, with 3,428, reporting the largest number.

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THE SHORTEST SERMON ON RECORD

is credited to Dean Swift of St. Patrick's Cathedral, Dublin.
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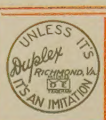

"As the Twig is Bent"

IF you want your boy to be a physician or a lawyer or a business man, you train him while he is young.

If you want your children to appreciate and understand music when they are grown, you train them to know it and love it while they are young. If you want them to be well-read as men and women, you do not wait till they are grown to surround them with good literature and encourage them in acquiring a love of reading. Whatever you want your child to be or do as a man, you inculcate in him while he is young. You don't wait until he gets old or grown-up.

"Just as the twig is bent the tree's inclined."

Why apply this principle of human experience to everything but things relating to the church?

If you want your children to love their church, teach them the love of it by sending them to Sunday School. Otherwise they may love the church much as men and women, but they will incline to love their own ease and comfort and convenience more. Like so many others, they will not go to church except when it suits them. No sense of duty strong enough will propel them, no love of divine service strong enough will attract them.

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